1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

755 Shamans never practice in concert. If one fails another is called. If the first discovers that another shaman is responsible for the illness, the relatives will insist on the accused making a cure, if they do not kill him forthwith, which is much more likely.[181] I was not told that a consistently unsuccessful shaman is killed, but it is very probable that he would be accused of witchcraft unless he retired from the field confessing his lack of power.

A shaman of du'kwa named Lĕ'l'wis was thought by the people of iu'laloṣz to have bewitched one of their people who died. Later when another was sick they sent for him pretending their need. They slew him with an axe.[182]

[276] Coville observes that "the dried root stocks [of the blue flag or iris (ghä'-gum läk'-ō, *Iris missouriensis* Nutt.)] are sometimes used by medicine men as a smoking material, mixed with white camas [wild parsnip?], *Zygadenus venenosus*, and a little tobacco, to give a person a severe nausea, in order to secure a heavy fee for making him well again."[183]

752 It is distinctly unusual to find that among the Klamath the shaman
756 also figures in curing practice of a non-shamanistic, matter-of-fact variety. Blood is sucked from wounds and ostensibly from fractures; this is one reason for his accompanying a war party. The songs for this are those of buzzard and coyote, who eat carrion, of the wolf, mosquito, fly, horsefly, or any animal or insect that feeds on human blood and flesh. The patient is then usually turned over to a layman for further care. A fracture is treated by applying a cautery all around the spot, smearing the limb with pine pitch and wrapping it with wide strips of buckskin. Wooden splints are not used, nor sweating as a cure. Wounds are dressed with poultices of plants known to some of the older people. One informant said that only wounds in the limbs were dressed, but this is improbable.

Endjla'yukts (the father of my informant Nancy) received an arrow wound in an arm during a feud. Although he was himself a shaman, he did not attempt to treat himself, but called on Ĕkts'as, the shaman who was serving as the spiritual guardian of this war party. The latter pulled out the arrow, applied a poultice made of the leaves of an unidentified plant, and bound the arm. The wounded man eventually died of this wound.

Wounds made by a grizzly bear are treated by a shaman who has the songs of a huge spirit grizzly. The shaman prances about in imitation of the bear, palms raised in front of his shoulders to represent

[181] Gatschet cites a case (1:68-69).
[182] The revenge taken by his son Kŏ'ḳdinks is described above.
[183] Coville, Notes, 93.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

752 756

the fore paws. He wears neither a bear skin nor claws. This is the information of Pat Kane, but Nancy Phillips when asked about this scouted the idea. The only one wounded by a bear so far as she knew was a shaman, Poketdjŏ'tk, who cured himself of a black bear bite. It is of course possible that he had the song of the black bear unknown to her.

There are no special rattlesnake shamans, but a shamanistic cure for the bite was described. While Jim Jackson was in the Modoc country a rattler struck him in the finger leaving a fang in it. He neither killed the snake nor cut open the wound as is customary. The fang traveled up into his arm, which swelled and began to be spotted like the snake. Poketdjŏ'tk sang one or two songs and sucked out the tooth in a short time. He showed it to everyone after spitting it into his palm. It was minute and fine as a hair; one could not see it well. Next morning Jim, having recovered, paid a horse. This took place by day. This shaman also sucked a fang from the foot of another injured man. So far as Nancy knew, he was the only one who ever cured these bites and what spirit he used she did not know. The rattlesnake is the spirit of many shamans but they do not know how to cure snake bites.

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There is a quasi matter-of-fact procedure for the bites, however. The flesh is cut away around the wound or gashed to the bone. It is then wrapped with a fresh snake skin. Lo'lŏklls (Pat Kane's father) saved his sister in this fashion, a rattler having struck her instep. She recovered immediately. No tourniquet is used. Men tie the rattles of snakes they kill to their hair, women do not.

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There is a flat-topped mountain called seolŏpĝ'ls, probably that southwest of Wocus bay on the western side of Klamath lake, on which is a pond where persons ailing from skin trouble and other illnesses are brought. They are laid in the pond so that the water bugs may eat the disease.

A shaman's treatment for sore eyes described to Gatschet is putting a mixture of charcoal into the eyes, together with a louse "to make it eat up the protruding portion of the sore eye."[184]

It is desirable to record other medical practices here although no shaman is involved. The cautery is in frequent use; all my informants have deep burns on the temples or arms. Two or more sagebrush pellets (alkiŏ'kūs) are lighted and placed on the spot that pains. For rheumatism, for example, they are placed beside the

[184] *Op. cit.*, 1:71–72.

		Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NS
727 535	2914. Dancing proceeds around fire and pole	+	+	+	–	+	–	+	+	+	+	+	–	+	–
	2915. 2 circles, men and women separately	+	+	–	–	–	–	–	+	–	–	–	–	+	–
	2916. 1 circle, men	–	–	+								–	–	+	–
	2917. Dancers in row abreast	*	–	–	+	–	–	–	+	+	+	–	–	–	–
	2918. Each person dances separately	–	–			+						+	–	+	–
	2919. Dancers stamp 1 foot	+	+	–	+	+	–	–	–	–	–	–	–	–	–
	2920. Dancers stamp both feet	–	–	+	–	–	–	–	+	+	–	+	–	–	–
	2921. Scalp on center pole	+	*	+	–	*	–	+	+	+	+	–	–	*	–
	2922. Heart on top of center pole	+	–	+	–					R	–	–	–	–	–
	2923. Scalp(s) on small hand pole(s)	+	*	–	–	–	+	+	+	+	+	+	–	–	–
[582]	2924. Human effigy	–	–	–	–	+	+	+	–	–	+	–	–	–	–
	2925. Each warrior pantomimes his war deeds	–	–	–			+	+	+	+	+	.	–	+	–
	2926. Each warrior dances singly, once around, with scalp	–	–	–	–		+	+	–	+	+	.	–	–	–
	2927. Old women dance with scalps	+	+	+	–	+	–	–	+	+	+	–	–	–	–
	2928. Wipe themselves with bloody scalp	+	+	–	–					+	–	.	–	–	–
	2929. Chew and bite scalp, heart	.	+	+	–		+	+	–	–	–	.	–	–	–
	2930. Scalps dragged and rubbed in dirt	+	+	–	–				+	+	+	–	–	–	–
	2931. 1-2 women walk back and forth in front of dancers	–	–	+	+	+	–	–	–	+	+	–	–	–	–
	2932. Warriors carry bow and arrows	+	+	+	+	+	+	+	+	+	+	+	–	+	–
	2933. Shoot at scalp or heart	.	.	+	–				+	+	+	–	–	+	–
	2934. Women dancers carry brush or pole	–		–						+	–	+	–	+	–
[302]	2935. Participants painted	+	+	+	+	+	+	+	+	+	+	–	–	–	–
	2936. Black	+	–	+				+	+	+	+	–	–	–	–
	2937. Red	–	+	+	+	+	+	+	–	–	+	–	–	–	–
	2938. White	+		+	+	+	+	+	–	+	+	–	–	–	–
[292]	2939. Participants wear brush, feather headdresses	+	+	+	–	–	+	+	–	+	+	–	–	–	–
	2940. Warriors wear fighting gear	–	–	+	+	+	+	+	+	+	+	+	–	–	–
	Purification of Killers; Treatment of Wounded														
727	2941. Swims	*	+	+	+	+	+	+	–	–	–	+	.	+	–
783	2942. Sweats	+	+	+	–	+	+	+	–	+	+	–	.	–	–
	2943. Steam type	+	+	–	–	+	+	+	–	–	+	–	.	–	–
	2944. Direct-fire type	–	–	+	+	–	–	–	–	+	–	–	.	–	–
[304]	2945. Scarification and bleeding	–	–	–	–	–	–	–	–	–	+	–	.	–	–
	2946. Aromatic plants rubbed on body	.	–	–	–	+	–	+	–	–	+	+	.	+	–
	2947. Women brush off men with plant	.	–	–	–		+	+	–	–	–	+	.	–	–
	2948. Must stay outside	–	–	+	+	+	–	–	–	+	+	+	.	+	–
[782]	2949. Stays awake mainly, or naps	–	–	+	+	+	–	–	–	+	+	+	.	+	–
	2950. Prays for luck	–	–	+	+	+	–	+	–	–	+	+	.	+	–
[241]	‡2951. Meat taboo ... days	–	–	.	+	2	–	–	–	4	–	28	.	6	–
	2952. Warm food taboo	–												+	–
	2953. Scratching stick used	–	–	–	–	+	–	–	–	–	–	+	.	+	+
	2954. Bath at end of taboo period	–	–	+	+							+	.	+	+
	2955. Meat taboo to wounded	*	+	+	+	+	–	+	–	+	–	+	.	+	+
	2956. Hot food taboo to wounded	+	+	+	+	+	–	–	–	–	–	+	.	+	+
[752]	2957. Wash wounded with special decoction			+								+	.	+	+
	Peace Negotiations														
	Compensation for Slain														
728	2958. Intertribal wars: compensation	+	–	–	*	–	R	*	–	–	–	*	–	–	–
	2959. Revenge only	–	+	+	+	+	+	+	+	+	+	+	+	+	+

	K1	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MT
Directions																
4458. 4 cardinal directions	◔	+	+	+	.	–	+	+	–	–	+	+	–	–	+	–
4459. 6 cardinal directions	–	–	–	–	.	–	–	.	+	+	–	–	+	+	–	+
4460. 8 cardinal directions	–	–	–	–	.	+	–	–	–	–	–	–	–	–	–	–
4461. Waterflow for directions	–	–	–	◔	–	+	–	–	–	–	–	–	–	–	–	–
4462. Directions indicated by place names	–	–	–	◔	+	◔	.	–	–	–	–	–	–	–	–	–
4463. Sunrise, sunset terms for E, W	–		+	◔		+	+	–	–	–	+	–	–	–	–	–
4464. Direction indicated by pursing lips	+	+	+	–	–	+	+	+	–	–	–	–	+	+	–	–
o4465. Plus twitching nose, glancing with eyes		+	–	–	–	–	–	–	–	–	–	–	–	±	–	–
4466. Plus hand against cheek, pointing	–	–				+	–	–	+	–	–	.	–	–	–	–
4467. Used for privacy, mainly		+	+	–	–	–	+	+	–	–	–	–	.	.	–	–
4468. Direction indicated by pointing hand, finger.	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Therapeutic Knowledge and Beliefs																
Therapeutic Practices																
4469. Practices for curing illnesses	+	+	+	◔	+		+	+	+	+	+	–	+	.	+	+
4470. Piss ants, for rheumatism, tuberculosis	+	–	+						+	+	–	–	–	–	–	–
4471. Drink boiled decoction of	+	–	+						–	+	–	–	–	–	–	–
4472. Sit on nest of, let "water" remain on body	–	–	–						+	–	–	–	–	–	–	–
4473. Cautery	◔	+	+		◔				+	◔	+	–	–		–	–
4474. If blister rises, cure will be effected	+	+	+						+	◔	+	–	–		–	–
4475. Blood letting			◔	◔	–	–	+	–	–	◔	–	–	+		+	+
4476. Cut made with flint knife			+	+	–	–	–	–	–	–	–	–	+		+	+
4477. Vapor baths, patient covered with robe	–	–	+	+	+	–	–	+	+	◔	–	+	–		–	+
4478. Steaming in small steam house, mud and ashes													–		+	–
4479. Poultices	+	+							+						+	+
4480. Sucker skin, for snake bites.	–	–	–						+	–	–	–	–		–	–
4481. Plant poultices with warm rock inside															+	+
4482. Smoking: wild parsnip, for headaches, colds	–		–						+	+	◔	◔	–		.	.
4483. Plant and root decoctions	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
4484. Datura (jimsonweed) root	–	–	–	–	–	–	–	–	–	–	–	–	–		–	◔
4485. Decoctions for wounds			◔								◔	.	◔		◔	.
Herb Doctoring; Beliefs Concerning Ailments																
4486. Herbalists	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
4487. Informal "doctoring" only	+	+	+	◔	+	+	+	–	+	+	–	–	+		–	–
4488. Informal and formal doctoring	–	–	–	–	–	–	–	+	–	–	+	+	–		+	+
4489. Men	+	+	+	+	+	+	+	+	+	+	+	–	+		+	+
4490. Women	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
4491. Mostly women	–	–	–	+	+	+	–	–	–	–	–	+	+		–	–
4492. Herbalist may also be sucking shaman.	–	–	–	–	–	+	+	+	+	+	+	–	◔		+	+
4493. Knowledge inherited	–	–	–	–	–	–	–	+	+	+	+	+	–		–	–
4494. Dreamt	–	–	–	–	–	+	–	–	◔	–	–	–	–		–	–
4495. Taught free by older person	+	+	+	+	+	+	+	+	+	+	+	+	+		–	+
4496. Taught free by doctor, to relation only													–		◔	–
4497. Formula spoken when gathering plants.	–	+	–	–	–	–	–	–	–	–	–	–	–		.	◔
4498. Treatment private, at patient's house	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+